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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXVIII, 1949-1950

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVIII—No. 1 **November, 1949**

THEOSOPHY *points to a fact—namely, that there are Masters—our Elder brothers, who have under the name of Theosophy given to the world a record of the Laws that govern all the constituents of Man and of Nature. To take some of the minor portions of this, and withhold from mankind the knowledge of the whole, is an ignoring of the great fact itself—a fact sadly needed in the world—as well as a prevention of the knowledge itself. It is no small thing to stand between the Masters and Their work in an obstructive way. The fact cannot be too often repeated that Theosophy is a record of knowledge, and cannot be assimilated or understood if trimmed and modified in order to suit the preconceptions and prejudices of the time or people; it is* SUI GENERIS, *and must be so taken if benefit is to accrue from it.* —R.C.

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A U M

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth: these three things the great-souled cannot allow. —*The Crest Jewel of Wisdom*

THEOSOPHY

Vol. XXXVIII **November, 1949** **No. 1**

"THE WAY FOR WESTERN THEOSOSPHISTS"

THE Rules of the Theosophical Society may make a historical document untouched by time, but the Society itself had from the first a dual personality, one half of which has long since disintegrated. The causes for the partial disappearance of the T. S., and the reasons for its indestructibility must be inquired into by one who would understand the meaning of the present Theosophical Movement.

Born in the United States on November 17, 1875, the Society, according to its chief Founder, H. P. Blavatsky, was "constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a 'Republic of Conscience'." This statement, made in the first issue of the Society's first magazine, *The Theosophist,* was in print several months before the T. S. Rules of 1879 were adopted, and is perhaps the real key to that Constitution.

It is unlikely that the race-mind was more than vaguely conscious that a revolutionary idea had been launched. The Theosophical Society could not be accused of anarchist sympathies: the constitution expressly and officially declared its non-political character. Yet the intent and motive of what was called the "highest section" reached even farther than the aim of the revolutions of the preceding century. Where 1775 had struck the keynote of freedom of

conscience, 1875 sounded a deeper tone with the mantram—*Republic of Conscience.* Read in the light of this underlying motive, the "Principles, Rules and Bye-laws of the Theosophical Society" are a challenge of greater daring than the Magna Charta or the American Declaration of Independence. The administrative details pale into insignificance, eclipsed by the luminous center—"Universal Brotherhood"—a phrase which, like the sun in our system, is only a meagre reflection of a great spiritual focus for thought, will, and feeling.

Tolerance, brotherhood, fraternity, international cooperation—was the Theosophical Society proposing something new in setting these as its aim and goal? Decidedly; for where before had the means to these ends been philosophically outlined? No other vehicle existed for the whole-hearted furtherance of Brotherhood as a principle: such at least is the plain statement in the "Great Master's Letter," and it may be considered, perhaps, that no lesser emergency would have called forth the effort of 1875.

A new pattern had been cut for the administration of a political state in the revolutions of the preceding century, but even had political freedom and liberty of thought been a reality, world peace would not have been secured. Without self-imposed restrictions, "conscience" might (and has) become a terrible weapon of internecine war. Conscience strictly governed by the principle of brotherhood can alone lead to a republic wherein the conscience of none is supreme, where self-will no longer waives consideration for others, and where liberty is cherished not for its own sake but in order that self-reliance may add strength to unity.

If the Constitution of the American Republic omitted mention of a personal God in order to discourage a state religion, what, it should be asked, was omitted from the Constitution of the "Republic of Conscience," lest a dogmatic religion replace the philosophy of Theosophy? This is not a question permitting a categorical answer, because it relates to the fundamental problem of the source of Theosophy. To affiliate with a "Republic of Conscience" demands of one that he determine for himself the ground of the association. In retrospect it may be thought that the T. S. Constitution is important precisely because of all that is left unsaid, even as Wm. Q. Judge's words in the Declaration adopted by the United Lodge of

Theosophists leave the policy of theosophical work to be apprehended from brief statements of general principles. The "subtle-sight of the subtle-sighted" is relied upon in each case, since Theosophy continually involves the perception of inner realities which can only be suggested by particular words and phrases.

The form of the T. S. was so all-important in the eyes of many that the impersonal soul within was not even imagined. For such as had not grasped this duality, certain of H. P. Blavatsky's declarations must have been mystifying in the extreme. In a comprehensive article on the original program of the Society, H.P.B. is on record as holding that "the T. S. *cannot be destroyed as a body.* It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist,* all the blunders of its leaders notwithstanding. That which was generated through and founded by the 'High Masters' and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend."

What, in view of the Society's subsequent splitting and resplitting, can be the purport of H.P.B.'s statement? What is the responsibility of theosophical students for the welfare of the vehicle of Theosophy, if it is constituted indestructible? What, above all, is the relation between workers in the world and those high Adepts who, in H.P.B.'s words, generated the present Theosophical Movement?

Here, as so often, the words of Mr. Judge go directly to the heart of the matter. Early in *The Ocean of Theosophy* he writes—

> Some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

Can a line be drawn between knowledge and preservation of Theosophy? Is the "vehicle" an organization, or is it a body of companions united by a single aim? How do the elder brothers and the younger meet, unless first and foremost through a common

teaching? Where better to contact Masters of Wisdom than in their philosophy and in their work?

The simplicity of reference to the Elder Brothers in the *Ocean* passage is remarkable, showing that Mr. Judge had pursued the work of the Movement impersonally enough, thoughtfully enough, and with sufficient self-discipline and will to come upon the *original objects,* to take hold of the "lines laid down." If Mr. Judge spoke of Theosophical Adepts with reverence, but without sentimentality; directly, but not dogmatically; continuously but never unnecessarily —does this not tell something of his apprehension of "Masters as Ideals and Facts"? It is noteworthy that Mr. Sinnett deleted all H.P.B.'s references to the Masters in the manuscript she provided for his book of *Incidents.* It is furthermore to be remembered that the so-called "Judge trial" (rather a test and trial for all *except* Judge) hinged on this very question of reference to the Masters.

Mr. Judge's position is unequivocally set down in "An Interesting Letter" (THEOSOPHY XXIV, 543), where he states: "I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. . . . I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work." From this it becomes clear why the American Section, following through W.Q.J. the "lines laid down," had an unparalleled record for theosophical accomplishment.

The Rules and By-laws of the Theosophical Society hampered Wm. Q. Judge no more than they hampered H. P. Blavatsky: within the official framework both were building on a foundation stronger than any organization, according to Rules that need no official sanction. Mr. Judge seems to have known the extent to which H.P.B. was a conscious instrument for the transmission of the teachings of the Adepts, and to him, therefore, H.P.B. wrote unreservedly, that he might follow Their Path. In one letter, she told her American colleague, "I do not believe in the success of the ——— T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart in heart. . . ."

How Mr. Judge heeded the word of the Teacher can be gathered from the history of the Theosophical Society. There is abundant

evidence that with or without friends and supporters, and in spite of bitter enemies, W.Q.J. would not attempt to conceal the origin of his theosophical inspiration nor the Path he had chosen to follow—"the Masters who are behind." He later wrote of H.P.B. and her Adept-colleagues, "She and They in respect to the teachings are the same," and from this position he never retreated. It enabled him to view Theosophy as a complete and perfect whole. It enabled him to work for Theosophy with gratitude toward his Teachers, knowing their basis for union. Looking beyond the appearance of "H. P. Blavatsky," he saw "one of those brave servants of the universal Lodge sent to the West to take up the work," and looking deeply into the plan of that work he doubtless saw "that which was generated and founded" by the Masters.

The theosophical movement *is,* since the work of the Elder Brothers is unceasing, but it can also exist in the world, helping and helped by the companions, if Their teachings of Theosophy, as recorded in the writings of H. P. Blavatsky and Wm. Q. Judge, are kept alive in the minds of men. The Secret Doctrine would fall "like a broken cloud" without the *living* Teachers: what becomes of a projected nucleus of universal brotherhood if the existing Nucleus of *brotherhood in wisdom* be overlooked? The Guru-parampara chain is not a footnote nor an appendix to the theosophical philosophy—it is Theosophy itself in practical, fundamental and universal application. "Ingratitude," as the Adepts several times remarked to their correspondents, "is not among our vices, nor do we imagine that you would wish to advise it."

If, as Wm. Q. Judge believed, "the way for all western theosophists is through H.P.B.," it is equally true that the way for western theosophists *to* H.P.B. and the Brothers is through the line held by W.Q.J.—and maintained by all who realize that he and she and They *in respect to the teachings* are the same, members of one single brotherhood, all knowing each other, and all working for the race in many different ways. As said by Robert Crosbie, the founder of the United Lodge of Theosophists, this is an army by reason of mutual support, and so follows the corollary for theosophical workers: "Think what OUR ARMY is, and despair—if you can."

THE GREAT MASTER'S LETTER

[This article is reprinted from *Lucifer,* August 1896, where it appeared without signature as "An Important Letter," prefaced by the statement that it "was circulated by H.P.B. among many of her pupils, and some quotations from it have been published from time to time." The Letter belongs to the early days of the Theosophical Society in India and was part of the correspondence received (through H.P.B.) by A. P. Sinnett and A. O. Hume from the Theosophical Adepts. To Mr. Sinnett his Adept-teacher introduced the letter as "an abridged version of the view of the Chohan on the T. S. from his own words as given last night"—in reply to objections about the conduct of the Society and especially to the "Brotherhood plank."

Although the text of the complete letter was not published until after H. P. Blavatsky and Wm. Q. Judge had left the scene, both have provided a setting for the statements made, and both quoted in their magazines some passages for particular attention. H.P.B. in her article, "The Theosophical Society: Its Mission and Its Future" (*Lucifer,* August, 1888), draws upon this and other statements by the Theosophical Adepts to indicate the original program of the T. S. Observing that "these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members," H.P.B. refers her readers to the Rules reprinted in this issue (p. 27).

Mr. Judge, reiterating "What the Masters Have Said" (*Path,* February, 1893), quotes other passages from the Letter, giving further clues as to its origin and signing himself—to the mystification of some—"One of the Recipients." (See THEOSOPHY III, 43.) Apparently the first extracts from the "Maha-Chohan's" (Great Master's) Letter were paragraphs read by Mr. Sinnett at his first meeting with the London Lodge in July, 1883 (see *Theosophist,* October, 1883, Supplement).—Editors, THEOSOPHY.

THE doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inferences, deduced from and corroborated by the evidence furnished

by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana (the culmination of all knowledge and absolute wisdom), which is, after all, only an exalted and glorious *selfishness*—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour—to cause as many of our fellow-creatures as we possibly can to benefit by it,—which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast drifting into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect, and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his life-time a complete triumph—not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent inter-

mingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph, and at the same time the misuse, of free thought and *liberty* (the universal reign of Satan, Éliphas Lévi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of a Brotherhood, and of the practical application of Buddha's esoteric doctrines?

For everyone knows that total emancipation from the authority of the one all-pervading power, or law, called God by the priests—Buddha, Divine Wisdom and enlightenment or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Crishna, Buddha, Christ, will be shown as different means for one and the same royal highway to final bliss,—Nirvana.

Mystical Christianity, that is to say that Christianity which teaches *self*-redemption through one's own seventh principle, the liberated Paramatma, called by some Christ, by others Buddha, and equivalent to regeneration, or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent *self,* to recognize our true Self, in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy both flung to the winds. In a word, how, seeing that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with

that curse known as "the struggle for life," which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer,—because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own *karma,* the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for two-thousand years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can," what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! Perish rather the Theosophical Society with

both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the *embodiment of selfishness,* the refuge of the few with no thought in them for the many, is a strange idea, my brothers!

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there was one which was correctly understood and described. "The incarnations of the Bodhisattva Padmapani or Avalokiteshvara, of Tsong-ka-pa, and that of Amitabha, relinquished at their death the attainment of Buddhahood—*i.e.,* the *summum bonum* of bliss, and of individual personal felicity—that they might be born again and again for the benefit of mankind" [Rhys Davids]. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of psychology. No! No! our good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Oh! for the noble and unselfish man to help us *effectually* in India in that divine task! All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its

religions and philosophies, those of the *civilized* races less than any other, has ever possessed the *Truth.* The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be quick to confess that ours must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the TRUTH.

THE DESIRED OBJECT

"Self-preservation" is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men, the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized this truth that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment.* It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. —H.P.B.

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

THE *Bhagavad-Gita,* a colloquy between Krishna and Arjuna on mind and soul life, arouses many questions in the consciousness of students, causing them to look upon everyday problems as "battles" encountered on the odyssey of the Soul—the theme of all genuine classics. The *Gita* exists for the Western student in numerous translations, the original Sanscrit poem being interpreted from the basis of several religions, Eastern and Western. Yet the *Gita* is not a religious treatise, nor is its meaning to be discovered through academic dissertations. It is a statement of philosophy, and is both ancient and modern.

No one statement of the philosophy of man is Truth itself, for even the finest words are merely a temporary and imperfect vehicle for pure Ideas. Only a Knower of the ideas can expound the teaching of such a book as the *Gita,* or render in another language the phrases of Sanskrit, which is, like no other known tongue, a language adapted to philosophical expression. The theosophist's *Gita* is William Q. Judge's rendition, which presumably has the same aim as his translation of another Sanscrit work, the Yoga Aphorisms of Patanjali. Prefacing Patanjali, Mr. Judge disclaimed any intention to provide a "textual translation," and offered instead "the thought of Patanjali clothed in our language."

The present series will approach questions on the *Gita* in the same way. Finished, analytical exposition will not be attempted, since the spirit of the *Gita* is not that of dogmatic conclusion. The "answers" read out of these informal essays are intended to *open up* the matters discussed. The correlation of the warriors on Kurukshetra with the principles of man's nature is based upon the correspondences outlined by Mr. Judge in his "Antecedent Words" and in the separate volume of commentary entitled *Notes on the Bhagavad-Gita.* This mode of interpretation offers the widest application of the allegory, and is the one most fruitful for unraveling the mysteries of daily life. Questions from readers are cordially invited, whether on the *Gita* itself, or on the lines of thought herein pursued.—Eds. THEOSOPHY.

I

WHY should the *Gita* provide so warlike a setting for discourses on spiritual philosophy? Perhaps because there is no genuine "spirituality" unless there has been a struggle in and through the great frictions of material experience. Moreover, individual feats of arms have always been used to signify the attainment of fearlessness, magnanimity toward the defeated, and an unswerving purpose. Wars were not always quite as they are now, and probably in ancient days the "blood-bath" was far from being so meaningless as is today's technically-advanced mass slaughter.

The whole of the Mahabharata epic is the story of a war. Truly, all men must fight wars of some kind, and is not warfare, then, a universal symbol? But the *Gita* is not concerned primarily with the "facts" of the battles of the Kurus and the Pandus. It deals, rather, with the question of how the war should be fought—and, most important of all, *why* it should be fought.

It is hard, and perhaps not altogether necessary, to rid ourselves of the notion that great men are usually "good fighters." H. P. Blavatsky, espousing so many principles commonly associated with a pacifist's creed, still found it natural to speak of Theosophy as having "a severe battle to fight for recognition," and Judge's tribute at the death of his preceptor sought also to draw just homage to the fire of H.P.B., the "lion-hearted colleague" and "warrior soul." Of her greatest work, *The Secret Doctrine,* W.Q.J. wrote, "it is a mine, and is the magazine for warrior Theosophists."

It is natural that we should wonder why King Duryodhana persists in fighting against Bhima and Arjuna after he has just stated, unequivocally, that his own forces "are not sufficient" for winning the issue of Kurukshetra. Here is the first clue, perhaps, that the *Bhagavad-Gita* was never meant to be read literally, and that its symbolism penetrates the story from the outset. No good General will fight when he feels his forces to be insufficient—he will seek to employ strategy. But Duryodhana, the "intelligence" represented by sensuous habits gained from his "father" (the body), does not really fight for *victory* anyway, as Arjuna does, and therefore does not know what strategy is. Victory is a consciously selected goal, and Duryodhana lacks the faculty of taking the long-term view.

Duryodhana fights only for the reason that it is his nature to *resist* control. Somehow, too, the prospect of defeat does not seem terrifying to Duryodhana—he will simply fight until the five Pandava princes regain their kingdoms. Perhaps he will fight to the end only because he does not possess sufficient imagination to know how to surrender. Even if only in the interest of conservation of energy, then, it is certainly desirable for Arjuna to settle the war quickly. For his "enemy" blunders on through a useless campaign until sufficient Will, manifesting in the Arjuna encouraged by Krishna, gains command over the field.

It must be clear that the warfare on Kurukshetra is viewed in a different light by the representatives of the two armies. Arjuna feels that he is in a serious engagement. He can appreciate the sensation of loss which will strike him the moment he enters into actual battle with his army of distant and close relatives—that is, the components of his own emotional habits. He can conceive of what victory will be and he knows a little of what temporary defeat is, too, for he is just returning after a long banishment from his kingdom. But the opposing army, made up of animal impulses, and too-highly-personalized longings, will *thoughtlessly* express itself in opposition as long as possible.

Are not all man's habits like this, whether we call them good or bad? The process of evolution is that of turning "bad habits" into good ones, and of making "good habits" into patterns of action still more meaningful. But in each case it is tremendously difficult to break the cycle of repetition. The force of Duryodhana's army is the Force of Inertia, described by H. P. Blavatsky in *The Secret Doctrine* as the "greatest of all occult forces." Yet a force can always be re-channeled by a being of sufficient intelligence. The Individual Soul is not merely a "force," but the creator, mover and re-shaper of forces. Thus Arjuna *has* the power to completely rout the army of Duryodhana, if he so wills; but this power becomes manifest only when he is ready to take the fateful step which sunders him from past habits of too-highly-personalized thinking.

It is interesting to speculate on the reasons why Duryodhana is portrayed as the first one to inspect the battle field—Krishna and Arjuna do not discuss the battle situation until later. Here we

might borrow a phrase from a later chapter: "All creatures act according to their natures." *Duryodhana has nothing else to do except walk up and down Kurukshetra.* His is the automatic pacing of the professional soldier, who does not fight as most men fight.

Arjuna, on the other hand, has been engaged in preparing himself for this battle, and into his preparation has gone thought and planning for a permanent victory. He has not been content to fight from day to day, casually or spasmodically, as Duryodhana might, because he knows the temporary victory of a battle means nothing, and that the establishment of a permanently satisfactory rule over the Kingdom is what is needed. With Arjuna's victory, too, will come many responsibilities. It has been recognition of this fact, possibly, that has delayed Arjuna so long in making his struggle for the throne. His *own forces* were "insufficient," until he could grasp that his rule, once attained, must be kept un-ending, and until he desired order and harmony and moral growth so strongly that he could no longer bear to see the Kingdom handicapped by the rule of his rival.

The first portion of Arjuna's apology for hesitation on the battlefield introduces a point of great philosophical and psychological significance. Surveying his personal habits, upon which he has become seriously dependent—those habits connected with Dhritarashtra, the body—he says that he "cannot fight." Yet he has come the full distance across a kingdom to wage this battle, and has gathered around him the best available warriors as part of his fighting force. *Within* him are strong forces for, and strong forces against, fighting. Arjuna is at the symbolic balance-point reached also by every human being who arrives at a time of internal struggle. Arjuna knows that the fight has to be fought, but here, as always, the last minute is the time when renunciation of one's only-recently-outgrown past seems opposed by all the forces of nature. The moment for dissipation of all that cohered in past habits inevitably calls forth a spasm of the old energies. No preparation for this moment is ever entirely adequate, for it will never guarantee success. So Arjuna is confronting, in his own way, Bulwer Lytton's "dweller on the threshold." He is seeing, enhanced by the moment of renunciation, all of those energies which incarnated, too blindly, in personality-gratifying experiences.

"H.P.B. ON PRECIPITATION"

ADDENDA

[In May, 1949, THEOSOPHY republished a letter of H.P.B.'s originally printed by Mr. Judge in his *Path* magazine, March, 1893. Recently, research has turned up another version of this letter, in *The Theosophist,* August, 1931, taken from a manuscript in the handwriting of Mary Gebhard. (The Gebhards of Elberfeld, Germany, were devoted friends of H.P.B., especially in the years 1885-87.) The Gebhard MS includes only the middle portion of the letter, from "This morning before the receipt" to "if I had to be hung for it" (pp. 297-9, THEOSOPHY for May), but it supplies several passages omitted by Mr. Judge and also enables us to correct a few typographical errors in the *Path* version.

At the time this letter was written, the Coulomb conspiracy and the SPR Report had, in the eyes of the public, discredited the Theosophical Society as well as H.P.B. personally. The real disaster, however, was the karma of an unphilosophical and untheosophical attitude toward the Masters of Wisdom. H.P.B.'s letter to Mr. Judge—who had evidently pointed up the issue accurately in a letter to her—reveals the extent to which *personal* ideas regarding the Masters had desecrated the great ideal and obscured the central fact of Their universal brotherhood.

The Gebhard MS is headed: "Extracts of a letter from H. P. Blavatsky dated Würzburg 24/1. 86. copied by Mrs. F. Gebhard. The contents were confirmed verbally by H.P.B. to Mr. and Mrs. F. Gebhard in Elberfeld in June 1886." Additions or word-changes are given in brackets.—Eds. THEOSOPHY.]

I WAS permitted and told by Master to make you understand at [last] you and all the sincere, truly devoted Theosophists: *as you sow, so will you reap;* [to personal private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions, answers by chelas and novices—often something reflected from *my own mind,* for the Masters would not stoop for one moment to give a thought to *individual,* private matters relating but to one or even ten persons, their welfare, woes and blisses in *this* world of Maya, to nothing except questions of really universal importance.] It is ALL YOU, etc.

. . . having such a right in the [abstract] sense, They could not spurn you off, etc.

. . . How many a time was I, no Mahatma, shocked and startled, burning with shame when shown notes [written in Their (two) handwritings (a form of writing adopted for the T. S. and used by Chelas only NEVER *without Their special permission or order* to that effect)] exhibiting mistakes in science, grammar, etc.

. . . In answer to Mr. [Sinnett's] letter referring to some apparent contradiction in [*Isis*].

. . . Now the term "ingenuity" used for and meaning candour, fairness, an [obsolete] word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even [Mr. Sinnett] to mean "cunning" "cleverness" "acuteness," to form a new combination so as to prove that there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity to using *craft* to reconcile things like an acute 'tricky lawyer,' " etc., etc.

Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having [1) used Master's name when I thought my authority would go for naught, and when I sincerely believed acting agreeably to Master's intentions,* and for the good of the cause; and 2) of having *concealed* that which the laws and regulations of my pledges did not permit me so far to reveal; 3) PERHAPS—(again for the same reason) of having insisted that such and such a note was from Master written in *his own handwriting,* all the time thinking, JESUITICALLY, I confess, "Well, it is written by *His* order and *in* His handwriting after all, why shall I go and explain to those who do not cannot understand the truth, and perhaps only make matters worse.]

[*Found myself several times mistaken and now I am punished for it with daily and hourly crucifixion. Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me *to death* with them for trying to make you happy with one word of the Masters!]

THEOSOPHIST UNAWARE

ERNST VON FEUCHTERSLEBEN

THERE is so much mental and physical suffering in the world now that the problem constantly arises everywhere—how can it be alleviated? According to the teachings of Theosophy, the right state of mind of each individual is vital and decisive for the welfare of humanity in general.

At all times, convinced Theosophists have devoted themselves to the task of helping their fellowmen to reach that harmonious state of mind which not only will engender physical health, but will also lead to world peace and Universal Brotherhood. In all countries there have also always been "theosophists unaware," whose work and books have made important contributions to this greatest of all Causes. One of these was Ernst, Freiherr von Feuchtersleben, born in 1806 in Vienna. The child lost his mother a few years after his birth, and his father was a hard-working civil servant, who could not spend much time on the education of his son. When he was six years old, therefore, the precocious boy was sent to the Theresianic Academy in Vienna, where he stayed until he was nineteen. In a diary, started when he was a mere child, Ernst acknowledges gratefully the benefits received, while at the same time criticizing the system he encountered: "The educational system of the Academy was entirely erroneous," he declared, "as was the case in nearly all public educational establishments in Austria. Priests were leading the education, and a soldier was their superior. I saw the best gifts of young men being stunted under sacerdotal pride and crudity. Every day we had to go to church, often twice and three times, and thus all religious feeling was nipped in the bud. There was stupidity among the priests: how could they teach science? . . . The soldier, who was their chief, argued with them about everything save the fact that young people had to be taught submission instead of science. This was our education. But man develops in spite of storm

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NOTE.—This study of an Austrian doctor and philosopher may be correlated with the article, "The 'Elixir of Life'," republished in recent issues of this magazine, as well as with the material from the Arabian philosopher-physician, Avicenna (see the issues of January and February, 1949).—Eds. THEOSOPHY.

and arbitrariness. I saw young men grow up under this education, who bore the stamp of Sparta and of Rome."

Feuchtersleben himself was of this group. When he left the Academy in 1825, he recorded in his diary: "In the school of bondage I learned to be free, and in the midst of darkness I seized the spark—boldly, like Prometheus—and nourished it. The sudden change from childlike bliss to torpidity of the soul made me acquainted with both and gave me power over myself. This is the triumph of freedom, the triumph of force of will, of humanity, of God. . . ." Later, he writes: "Withdraw your egoistical glance from your petty state of individuality! Devote your mind, heart and hand to the great sacred matters of the people, of the nations, of humanity! . . . Man must believe in the Supreme in order to achieve lofty aims, or even try to achieve them!"

Feuchtersleben felt a "strong inclination" for medical science. He felt that he could best express his love for humanity in this profession. Already, by 1838, he had written his world-famous book, *On the Dietetics of the Soul,* which carried his name far beyond the borders of Germany. He was summoned to hold free lectures on medical psychology at the Vienna University, which were begun in 1844, and they were so well attended that he soon after published his *Textbook of Medical Psychology.* This last was favorably received in Germany, and in England it formed the foundation of teaching in this branch of medical science. While Feuchtersleben's merits as a physician have been widely recognized and acknowledged, he was also gifted as a poet. Nearly all his works show him to be a disciple of Goethe and the ancient classics. Heinrich Kurz said of him: "Feuchtersleben is—in his poems as well as in his *Dietetics of the Soul*—a genuine physician of souls, who admonishes man to face the struggle of life with calmness and courage, to renounce all restless activity that might impair his power to tackle the sufferings of life." In Hebbel's seven-volume edition of Feuchtersleben's works are found aphorisms by Goethe, Schiller, Lessing, Herder and others, which are full of practical wisdom.

In *Dietetics of the Soul,* Feuchtersleben affirmed that physical health is based solely on the calmness, strength, determination and serenity of the soul, and that a soul that has lost this strength

can regain it only through strenuous activity and strong will. This work may be compared to Kant's *On the Power of the Mind to Overcome Maladies.* Feuchtersleben speaks as the reasoning physician and the warm friend of humanity, one to whom many people owe the recovery of their physical health and mental strength.

Feuchtersleben felt a deep spiritual kinship with his most eminent philosophical contemporaries, citing repeatedly from their works. From Herder: "Every individual carries within himself the harmony he is to develop, in the disposition of his mind as well as in the form of his body. This obtains for all types and forms of human existence, from the sickliest deformity to the most beautiful stature of a Greek god-man. Through faults and errors, through education, need and practice, every mortal seeks this harmony of his forces, because therein lies the fullest delight of his existence"—and the condition of his health, Feuchtersleben adds.

In another place, he quotes an "ingenious book" whose author is unnamed: "Is it so absurd to presume that the relation between spirit and body should rest on reciprocal action, like any other perfect relation? That, also, the soul, for its part, like a highly permeating fluid, should have an effect on the external world and in its strongest manifestations be able to impregnate even the soil, according and analogous to them? . . . For the time being, it will be considered as a hypothesis that a good person makes the air and the soil healthy, but the villain and the misdeed taint the place, so that a virtuous person is seized with a shudder there and the weak person with a desire for that which is unlawful. This still sounds quaint and eccentric, but a hundred years hence it will perhaps belong to the theses which will have become commonplace. . . ."

Feuchtersleben also gives a passage from a letter written in August, 1824, by Foutanier, a scientist travelling in Asia, to Jaubert in Paris: "What should you say if I had to report to you that what we call animal magnetism was known to the inhabitants of the East long before it was understood in Europe? That there are people in Asia who make the practice of this theory their real vocation. . . ?" These phenomena, Feuchtersleben continues, "are symbols for so many things, for the greatest and most important things that happen in the world of mortals. A spiritual atmos-

phere—as well as an external one—surrounds the world and every part of it, surrounds every century and every day. All living effects created by the individual are expanded therein into a whole, and react on the individual. Ideas, sentiments, modes of conception are invisibly floating in the atmosphere; we inhale them, assimilate them and communicate them without being aware of it. One might call them the external soul of the world; the spirit of the time is their reflex in history, and the remarkable phenomenon of fashion is a fata morgana of this atmosphere. . . ."

About the importance and effect of faith, Feuchtersleben observes: "Let it be stated in a good as well as evil sense: The force of faith is an enormous power and miracles still happen where it lives and works, this force which will move mountains. Think well of your brother, and he will be so; have confidence in the semi-good man—and he will become good! Trust your pupil for capabilities—and he will develop them; think of him as being insusceptible of education—and he will remain so. Determine to be healthy—and you may become it! All nature is but the echo of the spirit, and its supreme law is that the ideal become the real—that ideation gradually form the world according to its own design. . . ."

Feuchtersleben devotes a large part of his work to the subject of will-power, and his statements are in agreement with theosophical doctrines. He says, for instance:

> There are people with whom the heart—this automatic muscle—has become an arbitrary one. The savages of an American tribe, if they think that they have well achieved their life's task, lie down, shut their eyes, purpose to die and—although they be in their prime of life—they will die. . . .
>
> But what is it that one should strive to attain by will-power? The answer to this vital question is Intuition—the most splendid fruit of the tree of mankind, ripened by the ray of reason. Imagination will err, losing itself in dreams, will-power will plunge into wild nothingness, if the spirit, "the organizer of chaos, the guide of fate," does not inspire them. This is the chief subject of dietetics of the soul: to elaborate the power of knowledge over the dark forces of sensual nature, to state what spiritual culture can do for the health of the individual as well as of communities and even of mankind as a whole. There is perhaps no more remarkable phenomenon for the searching inquirer than the possibility of the effect of abstract thought on the objective physical organism. . . .

Can the power of will be separated at all from that of intuition? Will and emotion—and therefore also internal sorrow and delight—are merely the result of our viewpoint on the world and on ourselves, and this viewpoint is the result of our knowledge. In us are comfort and despondency, in us are paradise and desert. One should think of the world in its continuity, so that the view may become serene. One should fix one's glance upon ultimate aims, so that the evils of the world will diminish. . . . If intellectual man obtains the wreath of self-knowledge, he succeeds only by realizing himself as part of a whole, and by co-operating with other parts of this whole. It may be said that all human culture really starts with this conception and simultaneously a state of mental-physical well-being. . . .

Watching a hypochondriac closely, we shall find with regret that his disease is really dull, sad egotism. . . . hypochondria is egotism, and egotism is crudity; give the mind of this unfortunate, if there is still time, a tendency toward the whole; open his heart and his dimmed sight to the fate of his race—in a word, give him knowledge!—and the demon, that would not give way to any medical draught, will hide from the light of spiritual awakening. . . . Divine ideas animate the universe, and the individual who develops his reasoning unites himself with them and takes part of the emanating life which permeates eternity. Steeped in the ocean of meditation, renouncing self-will to the fluctuation of eternity, the Brahmin, moderate and content, lives for that time in a serene health to which no European, restlessly busy with nothing, ever reaches. . . . When we enter more perfect worlds, then we shall be differently constituted; in our present constitution, pleasure is conditioned by sorrow, and pain is the deep root of life and activity. . . .

Nature herself indicates by her laws a higher purpose. The mixture of pleasure and pain in the labyrinth of human life is, as it were, a symbol of the divine aim. No character will develop without suffering, and no mind without pleasure. Man is to mature from the experience of both. The same is true for humanity. The aim to which everything tends is not comfort but duty—the sole safeguard of comfort. The shallow monotony of enjoyment teaches the value of labor—too late for the thoughtless person—and desire, for which heaven and earth insufficiently yield, leads the fool to despair and the thoughtful person to moderation. . . . Happiness is uncertain and transient; duty remains certain and everlasting. . . . Activity is the condition of human life; but exaggerated activity—be it in intensity or duration—may become pernicious for the harmony of life and has to be restrained.

Feuchtersleben considers *truth* and *nature* as the most important remedies against all evils to which the human race is subject. "There is only one moral code and that is truth; there is only one corruption and that is lie. The former means life and health, the latter, decay. . . . Justice can be learned from the immutable laws of nature; she loves even when she destroys; truth, calmness and health can only be found with her."

Finally, on the connection between body and soul, Feuchtersleben recommends that one become objective, after he has achieved faith in the power of the spirit: "He who is constantly spying out the state of his health will torment himself or even become a fool—he who neglects himself will never become master of himself. . . . Self-control is the eternal doctrine that life and duty and the dietetics of the soul preach to the individual. . . . Supreme discernment, teaching us to devote our Self to the idea of a whole, leads us to religion, through which we shall attain the frame of mind of general and complete renunciation, which alone will produce enduring serenity and thereby a state of good health."

The "Disappearing Power"

In cases of ascetics disappearing from sight there is left to those about [them] perfect control of their organs and senses, the powerful mental action of the ascetic bringing into play another law [than hypnotism], which prevents the senses, however normal, from seeing the form of the ascetic. The illusionary nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-perception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. —W.Q.J.

YOUTH-COMPANIONS ASK—

WHAT *prompts people to "take chances," and seek dangerous adventures beyond the "call of duty"? It seems to be a universal inclination. Is this the only way to test one's courage and nerve?*

One of the promptings must be that suggested by the questioner —the desire to test one's strength and stamina, and, perhaps, to find means of increasing both. Any tendency which is so universal *must* have a basis, but it is for us to examine it carefully before we act on it, to see that its original values have not been perverted in its progress down through our various principles from the spiritual through the psychic and out to the physical. That is, the originally spiritual prompting to grow in strength and wisdom is apt to be taken up by the psychic nature and passed on as an urge toward experience for its own sake, with no thought for what lasting values may be derived from it. Every eye is attracted by the man who does not fear to take chances and to undergo all kinds of dangers, but the "man of mind complete," the philosopher, sees no great virtue in this capacity unless it is allied with a discrimination which can decide between needless and necessary risks, and unless the motive is service to others rather than glorification of self. Alexander Pope had a glimmer of this difference in viewpoint and motive when he wrote, "Fools admire, but men of sense approve."

Why are there so many people who like to take chances "just for the thrill of it," and wherein lies the thrill, we may ask. Must it not spring from a spirit of defiance on the part of those who, though they intuitively sense the existence of law, both moral and physical, yet feel an irrational desire to challenge its power, even as a child might from sheer perversity flout his father's guidance? Perhaps, too, there are many who sense that they are in a way superior to the law and who feel that they can bring to pass whatever they set their minds and wills to, no matter how impossible it may at first seem. It is surprising how many people have this feeling deep in their hearts. The experiments at Duke University in "psychokinesis" —"mind over matter"—do their part at one level to support this notion. For the theosophist, of course, this does nothing to prove man's superiority to the Law, but only further confirms the dictum

that for all causes set in motion, the effects cannot be lost, but will accumulate and eventually bring to pass that which at first seemed almost impossible of achievement.

As to taking chances, though, there is one "chance," or uncertainty, that the wise man would never leave open, and that is in his motive and his intent. No matter how his outward acts may appear, there is never any "fuzziness" in his moral purpose. The man who takes a chance on his motive is a man who is *sure to lose.*

One of the most frequently heard excuses for a mistaken course of action is, "I didn't know at the time that it was wrong." How true is this, in the light of the statement in theosophical books that we have been through all experiences?

Well, we *haven't* been through all experiences, in the real sense of that word, since we haven't learned the lessons embodied in those experiences. One can ride for thousands of miles in a car, and at the end of the journey know no more how to drive than he did when he started. "Only *contemplated* experience," wrote Spinoza, "is real." The statement referred to by the questioner is probably the one on page 268 of Volume I of *The Secret Doctrine.* But while it is to be inferred that we have been *in a position* to undergo all experiences, we seem to have "slept" through most of them.

The excuse that we "didn't know any better," can be evaluated, perhaps, by the way we feel after the mistake has been made. If it was made in honest ignorance, we may feel regret at the results of our error, but that is all. If there is the slightest feeling of remorse—a much more uncomfortable sensation than regret—we probably knew better inside but chose to disregard our knowledge.

What is it that makes a person see a forbidding and foreboding System behind every metaphysical idea or proposition?

Maybe the fact that for the past thousand years and more, most metaphysical ideas have been evolved in, or rapidly swallowed by, the religious System of Christianity in one or another of its varying aspects. Several particularly unpleasant centuries of such domination were in large part responsible, it seems evident, for the out-and-out materialism with which Science made her bid for freedom. It should not be remarkable that there are individuals who carry

on them the stamp of that forbidding System—possibly from a former incarnation, if they have not tasted dogmatic authority in this.

Did we ever stop to consider that it is *only* metaphysical ideas or propositions which can be converted into dogmas for the subjection of a man? Any statement which has to do with the actual realities of life can be proved or disproved by any person to his complete satisfaction. Should anyone try to tell us that grass is red, we would not hesitate to dub him a fool. But let enough men concoct the theory that death ends all and that the soul ceases with the body, and there will be thousands too hesitant to trust their own convictions who will believe the "majority opinion."

Now, a man held prisoner by iron chains or within the walls of a fortress is not nearly so securely held as is the man who has been made to believe in God—the principal prop in the System known as Christianity. In the first place, the prisoner in chains can remember what freedom felt like, and can plot and plan ways of regaining it. But the man who believes in God has forgotten what it was like to be a free soul, and this memory must be re-awakened before his struggle for independence can commence. When the mind is imprisoned by dogma, the soul must be as helpless as a man who has locked himself in his house and thrown away the key.

When one has had the fortitude and the good fortune to extricate himself from this "metaphysical" predicament, it is understandable why he should be wary of any suggestion of metaphysics. He may, just to be on the safe side, set himself to deny even the possibility of the existence of metaphysical realities. Here he goes too far, for as F. H. Bradley remarked, "the man who is ready to prove that metaphysical knowledge is wholly impossible is a brother metaphysician with a rival theory of first principles. To say that reality is such that our knowledge cannot reach it, is a claim to know reality." The harder we try to convince a man—or, rather, to try to get him to admit—the truth of this remark, the more he will resist our persuasions, in all probability. The only way we can assist a "cure" is by carefully eradicating in ourselves any tendency to dogmatize or *force a conviction*—and we will see many such tendencies, incipient at least, if we keep as keen an eye out for them as does our wary friend.

THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD

[Formed at New York, U. S. of America, October 30th, 1875.]

[In her *Key to Theosophy,* H. P. Blavatsky begins her discussion of the Objects of the Theosophical Society with a direct statement: "They are three, and have been so from the beginning." Several versions of the Objects appear as H.P.B. explains the working system of the T. S., but evidently a distinction has to be drawn between the Objects of the Movement and the aims perceptible from time to time by any single member of the T. S., from the President down. Pres. Olcott himself, curiously enough, was one who confused the Theosophical Objects as such with his own gradual understanding of them, and, having a life-long interest in Spiritualism, he often spoke as if the Society were formed merely to study psychic phenomena. Where advice and guidance to the Founders—the "original objects" as well as the *lines laid down*—actually emanated from is suggested in the first official "Constitution," here reprinted (from *The Theosophist,* April, 1880). William Q. Judge later wrote of the Society's founding in November, 1875: "the objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed" (*Path,* April, 1888).

What can be the purpose or advantage of believing that the Objects were haphazardly "precipitated" long after 1875 would be difficult to say, but the fact is otherwise. Mr. Judge's articles, "The Theosophical Society" and "The T. S. and its Basis" (THEOSOPHY XXXIV, 165 and 5), agree with H. P. Blavatsky's view of the real situation in 1875. (For another phrasing of the Society's aims, see THEOSOPHY XXXIV, 110.) The "Principles, Rules and Bye-Laws" here republished for the first time are, in a sense, the charter for all future theosophical growth, and the universal character of the original objects is the "unassailable basis" for the present Theosophical Movement which, in Judge's words, "is aided by working organizations, but is above them all."—Eds.]

PRINCIPLES, Rules, and Bye-Laws, as revised in General Council, at the meeting held at the Palace of H.H. the Maharajah of Vizianagram, Benares, 17th December, 1879.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into Local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsis), Christians, Mahommedans, Jains, &c.—each under its own President, Executive Officers and Council.

II. The whole Society is under the special care of one General Council, and of the President of the Theosophical Society, its Founder, who is himself subject to the authority of a Supreme Council representing the highest section of the Society.

III. The whole Society shall be fully represented in the General Council, and each Branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose head-quarters are for the time being in that locality where the President-Founder may be.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, and are subordinate to its authority, without which no Branch can be formed.

V. The General Council is composed of the President-Founder, the Vice-Presidents, Corresponding Secretary, Recording Secretaries, Treasurer, and Librarian of the Parent Society, and as many Councillors as may, from time to time, be found necessary to represent all the different parts of this Universal Brotherhood. By unanimous vote of the Council of Founders, the President-Founder and Corresponding Secretary, H. P. Blavatsky (also one of the principal founders), hold office for life. * * *

VI. It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one Section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder has authority to designate any Fellow of capacity and good repute to perform, *pro tempore,* the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time. He is also empowered and required to define the duties of all officers, and assign specific responsibilities to Members of the General Council, not in conflict with the general plans of the Society.

VIII. These plans are declared to be as follows:—

(a)—To keep alive in man his spiritual intuitions.

(b)—To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.

(c)—To promote a feeling of brotherhood among nations; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services.

(d)—To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences. Popular superstition and folk-lore, however fantastical, when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.

(e)—To gather for the Society's library and put into written form correct information upon the various ancient philosophies, traditions, and legends, and, as the Council shall decide it permissible, disseminate the same in such practicable ways as translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

(f)—To promote in every practicable way, in countries where needed, the spread of non-sectarian education.

(g)—Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any

> such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher.

IX. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority of the Fellows thereof, for the term of one year, but the President of the Branch may be re-elected an indefinite number of times, provided that the sanction of the General Council be obtained before the expiration of each annual term.

X. The Parent Society, through the President Founder, has the right to nullify any Charter for cause, and to decree the expulsion of any Fellow of whatever Branch, for disgraceful conduct or the contumacious violation of the blue-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

XI. The Society consists of three sections. The highest or First Section is composed exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom [the initiates] none but such as they voluntarily communicate with, have the right to know.

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities, connected with these superior grades, are incurred by persons who merely desire ordinary membership of the third class.

The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated.

Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights—(1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's Library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment, upon what he reads and studies, by Fellows of the Second Section; and this whether he remains at home or goes abroad and wherever he finds a Branch of the Theosophical Society: every Fellow being obliged to help the others as much as the circumstances, in which he is placed, will allow. * * *

[Rule XII, on the initiation fee, is omitted.—Eds. THEOSOPHY.]

XIII. There are three kinds of Fellows in the third Section, viz., Active, Corresponding and Honorary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for the contributions to theosophical knowledge or for their services to humanity.

XIV. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:

Persons of either sex or any race, colour, country, or creed are eligible.

An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and promising to obey its rules, which are set forth in this publication, and which it is forbidden to make in any case of such a character as to conflict with personal rights—whether civil, religious, pecuniary, or social.

The Society repudiates all interference on its behalf with the Governmental relations of any nation or community, confining its attention exclusively to the matters set forth in the present docu-

ment, and hoping thus to enjoy the confidence and aid of all good men. * * *

Upon his being accepted by the President of the Society or Branch as the case may be, at the expiration of three weeks (unless the President shall, in his discretion, have antedated the application), the candidate shall be invested with the secret signs, words, or tokens by which Theosophists of the third (probationary) Section make themselves known to each other, a solemn obligation upon honour having first been taken from him in writing, and subsequently repeated by him orally before witnesses that he will neither reveal them to any improper person, nor divulge any other matter or thing relating to the Society, especially its experiments in Occult Sciences, which it is forbidden to disclose. Admission to fellowship in the Parent Society carries with it the right of intercourse, with mutual protection and fellowship, in either of the Branches; but Fellows availing themselves of this privilege shall subject themselves to the rules and bye-laws of the Branch selected, during the term of their connection with it.

Any one—who, for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret—shall be permitted to do so, and no one except the President in question has the right to know the names of all the Fellows under his jurisdiction. The President shall, in such exceptional cases, himself report the names and remit the initiation fees to the President-Founder.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XV. Any fellow, convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

XVI. All bye-laws and rules hitherto adopted, which may be in conflict with the above, are hereby rescinded.

Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.

ATTEST—

KHARSEDJI N. SEERVAI
Joint Recording Secretary

HIDDEN TREASURE

Reflections on Elementals

In the January issue of Theosophy, there appeared an article entitled "Conversations on Occultism" in which the power of the elementals to hide and subsequently guard material objects was discussed. Its suggestiveness lay in the possibility of applying at other levels of our nature hints given in relation to physical objects. Mr. Judge states in this article that the elementals influence even animals and other elementals so that sometimes they are able to prevent the hider himself from recovering concealed treasure. If this be true of physical gold and precious stones, it follows by analogy that elementals are also hiding and guarding "treasure" on every level of man's nature. How may he re-discover it?

Before we can answer this question, we need to clarify our ideas about elementals. Are they the other-than-ourselves beings that so much of our talk about them seems to signify? Not at all. Elementals are the primary forces of Nature, without which *no* manifestation is possible. Each attracts and uses these forces according to his individual capacity. The elementals are, so to say, the tools we use to build our House of Life. They are the fabric of our sensations, the form of our desires, the vitality of our thoughts—and of our aspirations! Desire attracts the elementals. Thought directs them. And *knowledge* controls them. This is the process-meaning of the aphorism, "Behind Will stands Desire."

When we apply our analogy to the psychic plane, we realize that there must be emotions of beauty and of intrinsic value that are as indigenous to that level as are any of the grosser feelings and desires. Amongst these "treasures" hidden from the many, are sympathy, generosity, kindliness, appreciation, and many more. Man, through ignorance and by means of selfish desires has amassed the elementals of separateness—avarice, cruelty, and haughtiness—and with these materials he has unconsciously built a wall separating himself from his fellows. Within this wall, hidden and inert, lie the gems of his common *human* feelings. He is a man ensealed, but not ensouled—and he fancies his wall impregnable. But it is not so. The edifice which the personal man thought so secure will

crack under the shocks of sorrow, suffering and illusion, and the man will then catch a glimpse of the forgotten treasure.

Desire for easement of his pain now consumes him, and he attracts the help of elementals to broaden the cracks in the wall, and to permit the entrance of thoughts that can direct its razing—piece by piece, section by section. This is the *process* of "cleansing the mind," of "clearing up Kama." It is the dispersal of certain elementals that have been amassed at strategic points in the personal nature. Wrong desire attracted them. Wrong thought directed them. Wrong action made a matrix of them. Right motivation disperses them.

Next, the treasures of the mind—fairness, honest consideration of every idea on its own merits, conscientious evaluation, suspended judgment, and the like—what of these? No wall is so nearly impregnable as that of a mind encased in prejudice, preconception and prejudgment. *This* wall built by pride, self-satisfaction, and suspicion of others is truly impervious to attacks from without. Effective onslaught must come from within. But how shall this proceed?

The process here is one of "occult magic." The very thoughts that have helped in uncovering the psychic treasures have, by a sort of spiritual alchemy, attracted the form of better desires which in turn animate a higher level of thought necessary for their constructive use. *Now,* self-induced and self-devised efforts bring into potency the previously hidden powers of Mind. Man, now realizing his identity with *all* humanity, consciously attacks the final fortification. He strives to rediscover the supreme "treasure"—the Real Man, "the God within."

Thus level after level of thought, step after step in realization lie behind and ahead of the warrior who would successfully assail the seriate fortifications of the personal nature. But the Goal is seen, howsoever dim its outlines, howsoever faint the path thereto. There comes to this MAN, now motivated by the desire for identification with the Self of All, the realization that within his compound being, *here and now,* there is a Center in which the Real Man dwells. His work, in terms of processes within the psycho-physiological structure, is to build a neural pathway to that Center. Or, in the terms of Mr. Judge's article, "to assume the position of

the Real Man" is to so change the Mind's polarity that it permits the emergence of the God instead of the intrusion of the elementals.

Even now, Man's "work" is not done. He, the manvantaric artisan, *must continue* BUILDING. His now-open eyes see another kind of wall—a breastwork constructed to protect humanity from the hordes of vandal elementals attracted by its folly. Into this structure, the enlightened Man lays his bricks made up of a thousand renunciations of the personal self, and with selfless devotion he cements them into place. Thus he adds to and reinforces that "Guardian Wall" which was erected aeons ago by the Masters of Compassion, and which is by Them continuously sustained "as a protection for all Humanity."

On Messages From the Adepts

The majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English. Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. . . .

The outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

—WILLIAM Q. JUDGE

ON THE LOOKOUT

Medicine and the Whole Man

In *Harper's* for April, under the title, "Why Medicine is Not a Science," Dr. Ian Stevenson says that medicine will not achieve the stature of a science until the basic laws of health and disease have been discovered. But—

> the search for these laws has hardly begun. No discipline can claim a greater array of equipment by which its research is carried on, yet none is inferior to medicine in organizing its knowledge into coherent principles.
>
> That there do exist underlying principles of medicine, if only we could discover and formulate them, has been a haunting thought with great physicians for centuries. Among the Greeks it was particularly common, and the greatest of Greek physicians, Hippocrates, wrote that "in order to cure the human body it is necessary to have a knowledge of the whole of things."

What Hippocrates meant by a knowledge of the "whole of things," the theosophist would perhaps translate as knowledge of the principles of man, the principles of the cosmos—and the relation between the two. For too long, medicine, called by H. P. Blavatsky the "most materialistic of sciences," has attempted to study man as a purely physical organism without reference to the universe whose forces touch him at every point.

"Innumerable the Egos in Man"

If only analogically, there is a strong connection between man and cosmos. The great philosopher-physician of the sixteenth century, Paracelsus, however strange his illustrations, rightly insisted that we recognize the *cosmic* origins of all things, and for this, perhaps, we will sometime come to venerate him. "He who knows how the rain originates," he wrote, "will also know the origin of dysentery; he who knows the origin of the winds knows how colic originates; he who knows the periodical changes of the seasons may know the origin of intermittent fevers. . . ." Further, he wrote—

> To obtain a correct idea of the construction of the Microcosm, we should know how the Macrocosm is constructed; we must look

> upon man as an integral part of universal Nature, and not as something separate or different from the latter. . . . Innumerable are the *Egos* in man; in him are angels and devils, heaven and hell, the whole of the animal creation, the vegetable and mineral kingdom. . . .

Recent years have seen great advances in one respect, at least, with the recognition of the psychological origin of many diseases —long a doctrine of the occultists of all ages. However, psychosomatic medicine cannot achieve its full stature without a more mature concept of the "psyche," a more intimate study of the dual nature of mind. Nor can it reach a satisfying explanation of the undeniable power of mind over matter without examination of the ancient and persistent teaching of the mediating astral body, known to some men of science in this day as the morpho-genetic field, the "electrical architect" of our human forms.

"Thought Long Finished"

Dr. Stevenson's approval of Hippocrates' search for synthesis might well be extended to the more ancient Hindus, whose study of the "whole of man" disclosed seven distinct principles or sheaths of the soul, the key principle being that of *Manas.* Mr. Judge expounds this classification in his article, "Replanting Diseases for Future Use" (1892):

> The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea.
>
> From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone. . . . (Theosophy I, 549.)

"THE TWENTIETH-CENTURY HABIT"

This is the statement of Karma and Reincarnation applied to the state of our physical bodies, and represents, at least, one theory concerning those "basic laws of health and disease" which Dr. Stevenson is advocating that we seek. For, he writes, "if the principles of medicine are today unknown, or known to only a slight extent, this is a direct result of the fact that they are no longer sought. Medicine, in short, has succumbed to the twentieth-century habit of concentrating upon techniques rather than upon the quest for understanding; of thinking that when phenomena have been described they have been explained."

This "twentieth-century habit" of mistaking facts for laws, panaceas (wonder drugs) for principles, prevents medical research from penetrating to the mystery of physical and mental health. "Yet what," asks Dr. Stevenson, "is the situation in medicine today?"

> Each bodily system—if not each individual disease—is handled by specialists ignorant of other fields. The leading textbooks of our time are mere catalogues of disease states; they rarely offer a generalizing statement which might enable a student to apply the experience he has gained in one disease to the management of other diseases. Even such a standard modern textbook as Osler's *Principles and Practice of Medicine* is essentially an inventory of diseases neatly arranged and classified with the skill of a nurseryman's catalogue. More understanding of the general principles of medicine was shown in the works of Hippocrates written two thousand years ago. Teachers of medicine, almost without exception, are innocent of any hint that their subjects might be amenable to broad principles. At medical meetings and among medical editors the presentation of papers dealing with medical theory is frankly discouraged, and hypotheses are often rejected as "unscientific speculation."

"THE PRIMARY CAUSE"

It is left for each one to assign for himself a reason for this patent unwillingness to seek for the metaphysics of medicine and to explore medical experience for those relatively simple and basic principles which must exist. Certainly current practices make medicine an extremely lucrative profession, and many a large industry has been built on its foundations, for instance, the making of vaccines and serum. In the case of cancer, millions of the public's

dollars are annually consumed in highly technological researches with an amazing lack of success, while the public for some reason is kept completely in the dark about the simple, but significant bearing of diet and vaccination on the development of cancerous growths.

"Hundreds of . . . examples could be cited of laboratory experiments which have taught us much about the intermediate mechanisms of the morbid process, but almost nothing about its primary cause," Dr. Stevenson remarks, and the theosophist would add that such knowledge will not result from the study of the physical body of man, per se. The knowledge of these primary causes, wrote H. P. Blavatsky in her *Secret Doctrine* (I, 263), "and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery."

"MEDICAL TOTALITARIANISM"

However, it is probable that modern medicine has—perhaps unwittingly—made of itself and for itself more of a mystery than was necessary through its increasing sanction of the principle of specialization. The general practitioner is today on the fringes of the area of public confidence wherein innumerable specialists have crowded the center, and subdue all questions with the length and technicality of their verbiage. The layman should not be too discouraged, however, since it rests with him to steadfastly probe the mysteries both physical and psychological in his own nature; to place reliance, *but not blind belief,* on his physician.

To carry out the search suggested by Dr. Stevenson—the search for basic principles of health—is a task for which every man has the materials and the laboratory ready to his hand, if he would make use of them. To carry on such a search is to wage a *constructive* fight against the over-specialization which may be seen as a form of totalitarianism in the field of medicine. The patient is the helpless and confused object of a mysterious series of maneuvers whose workings he cannot hope to comprehend. Without comprehending, how can he actively participate in his own cure?

"A Superstitious Science"?

In the absence of basic principles, nothing but case histories and years of first-hand experience can give a man confidence in his ability to diagnose and treat disease. With the advent of every new specialist a little more of the layman's independence disappears—and, with it, medicine falls a little farther away from a mutually cooperative enterprise on the part of patient and physician, and comes a little nearer to the psychology of witch-doctor and superstition. Not alone the layman, but the doctor himself has been dangerously outstripped by the "sorcerer's apprentice" which hides under the name of laboratory technology.

A psychology has arisen of inexplicable cures, uncertain diagnoses, of preparations which are given the name of "wonder drugs" or "miracle drugs" because both the reason and the method of their success is beyond the explanation of the men who discover and use them. Dr. Boris Sokoloff, director of research in Florida Southern College, admits in his just-published book, *The Miracle Drugs,* that "it is still not established precisely how sulfa drugs, penicillin, and other antibiotics destroy germs."

Some Basic Principles

While the problem of finding the general laws of medicine is one which modern scientists must solve by their own independent research, it seems logical to assume, in the light of history, that their findings will coincide rather closely with theories and doctrines put forward by master physicians of other centuries. Present-day psychosomatic medicine, for instance, is but the echo of a "mystery" known to the Occultists of all ages. The ancient Hindus knew it as the causative power of *Manas,* or mind; Paracelsus described it in the following words:

> The life that is active in the organs is the *anima vegetiva* (the animal soul). It is an invisible fire (sulphur), that can easily be blown into a flame by the power of the imagination. Imagination creates hunger and thirst, produces abnormal secretions, and causes diseases; but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts. (Hartmann's *Paracelsus.*)

"Where is the Liver?"

Dr. Stevenson, in attacking over-specialization in medicine, remarks that "one may make great progress in studying the liver by restricting one's attention to that organ alone. But in the human body the liver is not alone; and it cannot be studied completely without knowing about the forces which act upon it from other parts of the body. A study of the liver alone eventually becomes no study of the liver at all. . . ." Paracelsus made precisely the same point—

> Even the ignorant knows that man has a heart and lungs, a brain and a liver and stomach; but he thinks that these organs are independent things, that have nothing to do with each other; and even our most learned doctors are not aware of the fact that these organs are only the material and bodily representatives of invisible energies that pervade and circulate in the whole system; so that, for instance, the real 'liver' is to be found in all parts of the body, and has its herd in that organ which we call the liver. All the members of the body are potentially contained in the centre of the vital fluid, which has its seat in the brain, while the activity which propels it comes from the heart.

This unitary concept of the human being Paracelsus applies to the relation between man's emotions and his body, for, he says, "a man who is angry is not only angry in his head or in his fist, but all over; a person who loves does not only love with his eye, but with his whole being; in short, all the organs of the body, and the body itself, are only *form-manifestations of previously and universally existing mental states.*" Thus the physician may come to comprehend that the organs of man's body are not to be recognized and treated primarily by their anatomical *location,* but by their "universally pervasive" vital *function.* (Readers may recall this as one of the central contentions of the Arabian philosopher and physician, Avicenna, whose teachings were reviewed briefly in Theosophy for January and February.)

"Nature's Finer Forces"

If proper emphasis were placed on the inter-relationships between the physical organs, rather than on their purely anatomical aspects, the human being would be regarded as an intermingling of various vital energies and forces on several different planes. This in turn might mark the end of such degrading and violent methods of "re-

search" as vivisection, and such crude and harmful interferences with the *total normal functioning* of the body as are represented in the plethora of vaccines, serums and anti-toxins which clutter the medical picture of this century and whose wholesale promulgation works so debilitatingly on masses of population. (Required reading for every physician *of open mind* and sincere desire to find the principles of health should be Annie Riley Hale's *The Medical Voodoo* (Gotham House, New York: 1935). The writer's viewpoint is frankly partisan, but her facts are indisputable and write a criminal record for vaccination and inoculation.)

"SLEDGE-HAMMER FOR THE FLY"

Franz Hartmann, a German theosophist whose translation of Paracelsus correlates the work of that medieval physician with the Theosophy of H. P. Blavatsky, makes a telling comparison between orthodox and natural methods, and his point is relevant today, when the worship of Mass and Quantity has dulled our perception of the subtler powers and forces: "Modern medicine requires, so to say, a sledge-hammer for killing a fly; but the finer natural remedies, such as have not a merely mechanical, gross, immediate and destructive action, have almost entirely disappeared from the pharmacopoeia, and, as harmless and useless, been remitted to the care of old women."

> Their action [Hartmann continues] is not understood; because it is not so violent as that of the poisons used by the orthodox "regular" physician, and therefore the effects produced are not at once apparent to the eye; but while the finer forces of Nature silently and noiselessly act upon the body of the patient, the violent drugs administered by the modern practitioner usually serve only to drive away effects by shifting the seat of the disease to a still more interior and more dangerous place.

Hartmann adds that, as everything "from the sun down to a tumour in the body of an animal," constitutes a certain state of vibration of the one original essence, by applying a remedy which is in a near relation to a diseased organ, healthy action in that organ can be induced, and the normal condition restored. One illustration of these conflicting credos of "sledge-hammer" and Nature's "finer forces" may be seen in the doctrines of allopathy and homeopathy, and Hartmann's mention of the principle of vibration may well be

a key to the "astral" side of physical health and disease. A system of medicine taking account of astral, psychic, mental and moral correspondences, however, will require its practitioners to be philosophers as well as biologists and chemists. As Paracelsus hints, they must be students of the cosmos as well as of the human body, for "man has in himself the whole firmament, the upper and lower spheres."

"The Conquest of America"

Under this title, in the August *Atlantic Monthly,* Archibald MacLeish reviews the steps by which the American nation was "conquered" by the Russians in the years 1946 to 1949. Certainly anyone who reads the newspapers and listens to the radio or whose children at school have seen their teachers "purged" because they had once crossed a street at the same time as an avowed member of the Communist Party—anyone who shares in the smallest degree the life of this nation is aware that the Russians have conquered us just as surely as if they had succeeded in manufacturing a thousand atomic bombs and had dropped them at strategic points over the country. There is no phase of our public life—politics, education, religion, biology, etc.—which is not guided in reverse by what the Russians say and do. Mr. MacLeish's article should be read by everyone who is striving to maintain in his *private* life, at least, some semblance of sanity and purpose.

"The Sickness of Man"

Mr. MacLeish upbraids us for having abandoned our traditional purposes—the purposes of freedom and individual conscience—to attack what we term the great new revolutionary force of Communism. But Communism is not a revolutionary force, he points out. It is a reactionary force seeking to "cure the sickness of the condition of man by turning back against the current of human evolution to that decaying city of hierarchical and disciplined order in which mankind, at certain sacrifices of manhood, may find seclusion and retreat." Once admit the reactionary nature of Communism, and we cannot avoid seeing the folly of abandoning (as we have) our own constructive purposes in an "all-out" effort to demolish it.

Neither Communism nor any other body of positive belief can be overcome in a period of world-wide dissatisfaction and unrest

merely by denying it, or by offering, as a substitute, the world of things as they are. It can be fought only by facing it with a true alternative. And the true alternative to Communism is not the world of things as they are; nor, even more certainly, is it some other kind of authoritarianism.

"THE REVOLUTION OF THE WHOLE MAN"

The real choice is the choice between all forms of authoritarianism on the one side and, on the other, the dream of a whole and responsible human freedom. The real conflict, in other words, the underlying conflict, is not the struggle between the Kremlin and the West which the press associations report from day to day. The real conflict is the conflict between world reaction, which preaches submission to authority, whether of a state or a man or a party or a church, and world revolution which is still, however the various reactionaries may attempt to confuse the issue, the revolution of the individual, the revolution of the whole man.

Mr. MacLeish is to be thanked for a sincere and thoughtful—and most timely—warning to Americans. It must be part of the theosophist's mission to restore to practice those great ideals which are the heritage of the United States, and which allowed H. P. Blavatsky to speak of it as a country of which she was proud to be a citizen. What she recognized as a great country, "which I love so much for its noble freedom," it behooves present theosophists to exert themselves to preserve as such in all ways open to them.

"THE IMAGE OF A NATION"

A passage like the following will remind many of the subtler responsibilities of human beings, whether as public or private citizens:

The soul of a people is the image it cherishes of itself; the aspect in which it sees itself against the past; the attributes to which its future conduct must respond. To destroy that image is to destroy, in a very real sense, the identity of the nation, for to destroy the image is to destroy the means by which the nation recognizes what it is and what it has to do. But the image a people holds of itself is created not by words alone or myths but by its actions. Unless the actions are appropriate to the image, the image is blurred. If the actions deny the image, the image is destroyed. . . . A people who have been real to themselves because they were *for* something cannot continue to be real to themselves when they find they are merely *against* something.

> . . . to choose individual freedom now is to choose, not a common struggle against the masters of an ordered world, but a lonely journey, each man for himself, across the ruin and the rubble which that world has left. To choose the revolution of the individual now is to choose not revolutionary armies and open battles but singleness and duty in a broken world.

Mr. MacLeish has standing in the world of state affairs and in the field of education, having served during the war as Librarian of Congress and as Assistant Secretary of State. A prominent figure in the establishment of the educational and cultural division of the United Nations, he must have a considerable audience among public-spirited men and liberal educators, and thus to find such a writer giving voice to the idealism of the American Republic is an encouraging sign of Better Times.

"Electrical Memory"

Wonderful as are many of the new discoveries which science is making in the course of her researches in the human body, the student of Theosophy often finds himself in a position to hear them without surprise, as confirmations of statements long ago put forth by the occult philosophy. Several months ago newspapers reported experiments which showed that an electrical current made to touch certain brain surfaces would evoke forgotten memories. Why is this so? "Vibration," wrote Mr. Judge, "is the key to it all."

> Memory. What is that? Is it brain-impression; or similarity of vibration, recognized upon being repeated and then producing a picture? If so, then the power to recognize the vibration as the same as before is separate from the matter which vibrates. And how is it possible for the power to inhere in the brain cells, when we know they are constantly being changed? . . .
>
> The different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us and we not seeing them. It was an instant of synchronous vibration. (*Letters That Have Helped Me,* pp. 6, 39.)

"Stenographer's Music Box"

An instance of this "synchronous vibration," mechanically induced, was recorded by Howard Blakeslee, Associated Press Science Editor:

A stenographer, whose brain was bared under local anesthesia, so that she remained conscious, exclaimed when one part of the temporal lobe was touched, that she could hear music.

Asked where it came from she replied some sort of music box. She did not know until after the operation that this music came from her own brain, and that she alone could hear it. Asked to name the piece, she couldn't but she began to hum it. Presently a nurse exclaimed:

"I know that song. It's 'Rolling Along Together'."

"Those words are in it," said the patient who was listening to the play-back by her own memory.

After the operation, when Dr. [Walker] Penfield [head of the McGill University Neurological Institute] asked her to hum this tune from real memory, the girl was unable to do as well as when the memory electrode had touched her brain. She said that she had been humming right along with the music box.

"THE MIND'S FINGER"

In an allied field of research, Drs. John L. Kennedy and Robert M. Gottsdanker, Tufts College scientists, reported to the American Psychological Association their discovery that a person's effort to remember something causes the brain to emit little "spurts" of electricity which penetrate through the skull and have been traced along the flesh of the temples. Readers of Mr. Judge's series of "Conversations on Occultism," recently reprinted in this magazine, will be reminded of his description of "thought currents." To the student's question, whether or not the mind actually "did" anything when it took up a thought, or sought for more light, the reply is:

It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. . . .

It is universal and [done] whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought.

The distinction between memory and creative thought on some "philosophical or ethical matter," is interestingly indicated in the report of the two scientists of Tufts College. The memory "fingers"

—recorded on the encephalograph as little spindles lying in a horizontal position—are called Kappa rays, and are little in evidence when the person is learning something new, most numerous when the effort is being made to remember something imperfectly learned.

What About Hallucinations?

The inability of the girl stenographer to realize, *although she was fully conscious,* that the music she heard was not actually from a music box, but was produced in her own brain, and was audible only to her, should give psychiatrists pause when dealing with the problem of hallucinations and other forms of insanity. There is no reasonable doubt but that those musical vibrations were actually felt by the girl, and yet no one else was affected by them. May it not sometimes be the case with hallucinations that the person suffering from them has somehow synchronized himself with a set of vibrations which do not happen to be shared by others around him, and from whose influence he needs help to free himself? H. P. Blavatsky, in a conversation with Mr. Judge recorded as "Occult Vibrations" (THEOSOPHY for June), remarked that—

> In many cases of lunacy, the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

"Light From Under the Bushel"

This doctrine of vibrations and thought currents has its social, as well as psychiatric, significance, for it demonstrates the mental brotherhood existing between men. All thinking beings may be seen to be in constant telepathic communication with other minds, and the greater part of such exchanges being involuntary and unconscious, the need for extending our control over and responsibility for our every thought becomes evident. Other implications of this fact were suggested by H.P.B. in *Isis Unveiled* (I, 181) :

> Though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten

> in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.

MAYAN STADIUM

Another mark must be chalked up to the ingenuity of the ancients, since the discovery of remarkable acoustics in an old Mayan ball court or stadium in Chichen Itza, Yucatan, Mexico. In size larger than a modern football stadium—it is nearly 500 feet long and 100 feet wide—the court was obviously used for sports, but:

> The acoustical qualities of this open-air stadium remain an inexplicable mystery to the sound engineers today. . . . The seats at each end are farther apart than those in opposite end zones of the average gridiron stadium. . . . Nevertheless, you can sit at one end of this ancient Mayan stadium and carry on a conversation with someone sitting at the other end—without raising your voice any more than would be required to talk to someone across the table from you in a quiet restaurant. . . . As yet, modern acoustical engineers are ducking the issue by suggesting that the whole phenomenon is perhaps an accident. (*Newark Evening News,* Dec. 9, 1948.)

There are so many construction miracles "that it is difficult to know where to begin," the report states. Two great stone serpents, each weighing over six tons, were placed some 50 feet off the ground on one of the stadium walls, and "How the Mayan Indians, centuries ago, without pulley or any type of engine, managed to hoist those mammoth pieces of stone to that height is something which modern graduate engineers still would prefer not to discuss."

For the theosophist, this inadvertent pairing of the acoustical mystery with the question of how the mammoth stones were levitated to their present height represents an interesting approach to occult teachings on the power of sound, and the *Secret Doctrine* passage on "The Coming Force" may be again recommended to students who wish to understand something of past mysteries and future powers.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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